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THE THEOSOPHICAL FORUM

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THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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DEATH OF WILLIAM Q. JUDGE.

The President of the Theosophical Societies in America, Europe and Australasia, our trusted teacher and friend, passed away on the 21st of March at about 9 o'clock in the morning. His death was painless and put an end to a long and desperate fight for life, sustained unwavering until recovery was seen to be impossible.

Some people will doubtless repeat the forebodings that followed the death of H. P. B., prophesying the collapse of the Theosophical Society; but the soul and power that she left in the work, and that became increasingly manifest after she had left us, proved that physical presence is not necessary to maintain that real influence which is primarily spiritual and mental. The influence exercised by William Q. Judge was of the same order. The fibres of his being were interwoven with those of the Society. Death cannot destroy that strong pillar of support. He died as he had lived—for the Society; died as he had lived—upright; and though we must regret that such a sacrifice was necessary, the fact remains that it was not thrown away, for the hundreds that loyally remained with him in the hour of the Society's trial

and of his greatest fight will remain unshaken as the wedge by him driven far into the next century on inner and real planes. The work of the Society and of this magazine will continue as before. The same policy and purpose will be pursued as hitherto. But more than ever will the success of both depend upon individual members throughout the world. Let that be remembered, and William Q. Judge's one hope and ambition will be realized.

QUESTIONS AND ANSWERS.

These are held over until next month, in order that members throughout the Society may have every information in regard to the New York Convention, and may also be informed as to the departure of our late President, and what has already been done in honor of his memory.

THE CREMATION.

The proceedings at the cremation of the body of W. Q. Judge were of the simplest possible order. As he died on Saturday morning it was not easy to notify many members outside the vicinity of New York in sufficient time for them to attend the funeral on the Monday following. Nevertheless a very large number of members was present, including many from Boston, Bridgeport, Providence and other cities.

All day Sunday the body had lain in state at his residence, 325 West 56th street, in the room in which he died. On Monday it was conveyed to 144 Madison Avenue, at noon, at which time the ceremony was to take place in the Aryan Hall. The coffin was carried into the Hall by the pall-bearers—Messrs. Page, Fussell, Jas. Pryse, John Pryse, Prater and Wright—and deposited on the platform, which was profusely decorated with flowers. All the chairs had been taken out of the Hall, the people standing to admit of more room.

Addresses were then made by Messrs. Wright, Hargrove and Jas. Pryse. Mr. Wright said:

We assemble here to-day in this Aryan Hall, before the body of our brother and co-worker, William Quan Judge, the founder of the Theosophical movement of this century, with H. P. Blavatsky and others. We meet for the purpose of bidding a temporary farewell to the spirit that has left its body. Yet we do not assemble as mourners—as those who believe the dead cannot return. We are not as they who believe the body is all there is of man. As

Theosophists, and as this is a Theosophical gathering, we must above all things feel that we are simply meeting together to bid a farewell for a while. W. Q. Judge has been here on earth, has worked for this movement many times before, and he will come to work again. It is not for us to feel as if we had lost him forever. I am myself standing before a scene almost identical with that which took place at the death of H. P. Blavatsky in London, a few years ago, at a time when everybody felt very much as they do now. Many then believed that the Society would fall to pieces, but those were only weak-hearted persons who knew nothing of the real nature of this movement, and the Society surely did not fail, but increased in vitality. We must continue to feel as we have felt for a long time since, that the Society depends on *principles*, not on *personalities*, and that even in the going away from us of a great Master and Brother we are still in the movement and it must go on unaffected by the death of all personalities. Death is as common as birth. People have been dying ever since the world began, and death cannot affect our onward march, and if it did, then it would only show that we depended on personalities and therefore were untrustworthy. We must only hold to the high principles, and even while we feel that deep sorrow which must inevitably come to everyone for the loss of so great a personality as was that of W. Q. Judge, yet we must hold fast to the fact and belief that the society will grow. It is known of every great Adept that when his powers are withdrawn, his spiritual energies are distributed among all students. The energy centred in the one becomes spread among all; consequently everyone will have additional power to work from now on, and should himself endeavor to represent a living centre. In a recent number of *The Path*, Mr. Judge tried to inspire all with that idea—"Each member a centre," were his words. And remember H.P.B.'s words: "So long as there are three persons willing to live in accordance with the real principles of the movement, so long will it live and prosper." Let there be, not only three, but hundreds of centres! Therefore there is no necessity nor right for anyone to feel loss of courage or strength; on the contrary, he is acting in an untheosophical way who allows such thoughts and feelings to enter into him.

Mr. James M. Pryse then spoke as follows:

Five years have fled since out of gloomy and smoke-begrimed London all that was mortal of H. P. Blavatsky was taken across the green fields to Woking and surrendered to crematorial flames. And as I wandered back, that day of brilliant sunshine, across those English fields that, glad in the tender green of spring and starred with daisies, seemed to prophesy the joyous resurrection of all life, much of the sorrow in my heart was lifted, as I thought of our strong American brother who was hastening across the sea to bring us comfort and and wise counsel. And now in my own land as I stand beside his cold clay, my heart is heavier than it has ever been before. Unwise are they who shrink from the chastening touch of sorrow. As life has its lessons, so Death is a teacher; and the teachings of death can be understood only when sorrow for those who are lost has softened the human heart; for that is the one great need of humanity to-day—that the hardness and the selfishness of the heart shall be broken. So I think it is wise in this sense to sorrow for the dead. That is false in any philosophy or any religion which gives an evil comfort through teaching indifference to death, or seeks to harden the heart that goes out in yearning love toward those who are taken from us. But unselfish sorrow does not waste itself in useless repining, but stirs within us a

strong desire to reach up into the deathless world where those whom we loved have gone, softens us to deeper sympathy with humanity, and strengthens us in our power to help and comfort those around us. This, our brother, has gone from among us. Therefore let our tribute of mourning resolve itself into an indomitable will to carry on the work he began and in which he was our leader. Let us build this Society up as an unperishable monument through ages to come, to H. P. Blavatsky and William Q. Judge.

Through long years I looked upon him as my truest friend and teacher. No other is there in this world whom I have loved so much, none to whom I owe so deep a debt of gratitude. In lives long past I knew and followed him; in lives to come I shall find and follow him still. His was "the strong deep heart like the hearts of old;" and though well I know that he is one who in times past conquered death and could say, "Death is swallowed up in victory. Where, O Death is thy sting? Where, O grave is thy victory?"—still, in this hour of loss and loneliness, I would dwell on the human side of life—that human nature that suffers and seeks consolation. This, our brother is gone. He whom we loved has left us.

To him we gave the proud title of the "friend of all creatures." Let us each strive to be, like him, a friend of all that lives and breathes; let us carry on unweariedly the work for which he and H. P. Blavatsky laid down their lives, and let us show by our deeds that the teaching of his life, and the still greater teaching of his death, has not been wasted upon us.

Mr. Hargrove said:

Brothers and Sisters, Friends:—I am to speak to you to-day in order to give you a short account of the death of our friend and teacher. You all know quite well that his illness was a long one. You will know that as long as he thought it his duty to struggle for life, he fought the battle—a battle that none of us could have fought. He fought for life from day to day, from minute to minute, till he knew that the battle was over; not lost, but gained in the truest sense. He tried various climates to see if his illness could be cured by any change of air, and then he returned to New York, knowing that death was certain, and preferring to die in this city of his adoption than elsewhere.

In the hour of his death he was surrounded by friends, and by every possible solace. He was nursed to the last by a faithful and devoted wife. His death was painless. He told me himself very shortly before he died that for several days past he had been very little in his body, and certainly when the last breath of life left it he was not there; he was looking on at all that was taking place.

One person who had been constantly with him during the last weeks of his illness, but who was absent when the moment of departure came—a person who loved him with a perfect love—cried out "Thank God that he is dead," on being told of what had happened. And this feeling must be shared by all who know how much he suffered before he left us. So much for the dead. Now for the living.

His last message to us was this: "There should be calmness. Hold fast. Go slow." And if you take down those words and remember them, you will find that they contain an epitome of his whole life-struggle. He believed in Theosophy and lived it. He believed because he knew that the great Self of which he so often spoke was the eternal Self, was *himself*. Therefore he was always calm.

He held fast with an unwavering tenacity to his purpose and to his ideal. He went slow, and never allowed himself to act hastily. He made time his own, and he was justice itself on that account. And he had the power to act with the rapidity of lightning when the time for action came.

We can now afford to console ourselves because of the life he lived, and should also remember that this man, William Quan Judge, had more devoted friends, I believe, than any other living man; more friends who would literally have died for him at a moment's notice, would have gone to any part of the world on the strength of a hint from him. And never once did he use that power and influence for his own personal ends; never once did he ask anyone for a cent of money for himself; never once did he use that power, great as it was not only in America but in Europe, Australasia and elsewhere as well, for anything but the good of the Theosophical movement.

A last word: a few days before his death he said to me "There is no need to worry, for even if I die the movement *is* a success." It *is* a success; but it is for us to make use of this success; and I think that if we want to pay a tribute to the life and final sacrifice of W. Q. Judge, we can best do so by carrying on the work for which he lived and died.

The body was then carried out of the Hall and conveyed to the crematory at Fresh Pond. About eighty members gathered in the little chapel attached to the crematory while Mr. Wright read over the coffin a few words addressed by W. Q. Judge to a friend two years before, when seriously near death:

There is no room for sorrow in the heart of him who knows and realizes the Unity of all spiritual beings. While people, monuments and governments disappear, the Self remains and returns again. The wise are not disturbed; they remain silent; they depend on the Self, and seek their refuge in it.

The body was then cremated.

C. F. W.

SECOND ANNUAL CONVENTION T. S. A.

FIRST DAY, MORNING SESSION, APRIL 26TH.

The Delegates assembled at Madison Square Garden Concert-Hall, New York City, at 10 o'clock on the morning of April 26th, 1896. In addition to the delegates many visiting members also were present, above 700 in all. Dr. J. D. Buck, Acting-President of the T.S.A., called the meeting to order at 10:26 a.m.

The proceedings were opened and interspersed with music by a string quartet which gave great pleasure to all present.

Dr. Buck called for nominations for temporary chairman, and on motion of Mr. Robert Crosbie, seconded by Dr. E. B. Guild, Mr. Edward B. Rambo was elected to fill that position. Mr Elliott B. Page of New York, on motion of Mr. A. H. Spencer,

duly seconded, was elected Secretary to the Convention, his election being hailed with applause.

The following were then appointed to comprise a Committee on Credentials: A. M. Smith of Chicago, Henry T. Patterson of Brooklyn, Albert E. S. Smythe of Toronto, Canada, Abbott B. Clark of Los Angeles, and Walter T. Hanson of Macon, Ga.

The roll was then called by the Secretary, after which, on proposal of Claude Falls Wright, seconded by Elliott B. Page, Dr. J. D. Buck of Cincinnati was unanimously elected permanent chairman of the Convention amidst great applause.

Dr. Buck then took the chair and the following committees were appointed: Committee on Resolutions: A. A. Purman, E. B. Rambo, W. A. Stevens, W. T. Hanson, Dr. E. D. Simpson; Auditing Committee: A. H. Spencer, T. R. Prater, M. H. Phelps.

Dr. Buck then introduced the Foreign Delegates, Dr. Arch. Keightley and Mrs. Alice L. Cleather of London, England, and D. N. Dunlop and Fred. J. Dick of Dublin, Ireland, who in turn spoke briefly and to the effect that their mission was to make stronger the links between this country and Great Britain. Fraternal greetings were also read from Australia, Sweden, New Zealand, and the newly-formed Spanish Branch in New York City. Mr. Albert E. S. Smythe of Toronto, Canada, was also introduced as a Foreign Delegate.

Next in order was the reading of the annual report of the President by Claude Falls Wright, he having occupied the position of secretary to Mr. Judge from the time of last Convention until his passing away, and since then of secretary to Dr. Buck, the Acting President. One of the most interesting items was in regard to the growth of the Society since last Convention—that in spite of the withdrawal of certain Branches after last Convention the number has been made good and even new Branches added, so that we now have on our roll 108, as against 102 reported at the Convention of 1895.

Mr. E. A. Neresheimer presented the treasurer's report, showing that the receipts for the year had been $8,644, and the expenditures $7,714.25, leaving a balance on hand of $929.62.

The Convention then adjourned to meet again at 3:00 p.m.

AFTERNOON SESSION, APRIL 26TH.

The meeting was called to order at 3:16 p.m.

Mr. A. H. Spencer read the report of the Auditing Committee, and the report of Treasurer as approved by the Committee was accepted and the Committee discharged. Mr. A. M. Smith of

Chicago presented the report of the Committee on Credentials.

The report of the Committee on Resolutions was then made by Dr. E. D. Simpson. Resolution respecting William Q. Judge on motion of Mr. Rambo, was adopted by all standing. Resolutions on Lotus Circle work; commending the labors of Mr. Geo. E. Harter and his scheme for raising money for the Society; and the resolution presented by Mr. Smythe that the Executive Committee consider the advisability of making a presentation of Theosophy in Toronto at the time of the meeting of the British Association for the advancement of Science were adopted. Resolutions respecting the three objects of the T.S. and one containing a clause condemning vivisection were referred back to the Committee. Resolution on the life and work of Baron de Hirsch was also adopted A vote of thanks was extended to the musicians.

The Convention then proceeded to the election of a new President and officers. In order to make the first nomination Dr. Buck temporarily resigned the chair to Mr. Rambo. He said:

I have asked the privilege of nominating a gentleman to fill this office for the coming year or for such time as shall be fixed upon by this Convention for that official. It is well known to every intelligent Theosophist throughout the world that the Theosophical Society bestows no empty honors on anyone. Instead of electing a man to honor, the history of more than 1800 years has been that he who was first to serve was not the bearer of empty honors unless it should be the crown of martyrdom. He who can work and best serve is put in the foremost ranks in order that his service may be of benefit to the Society first, and incidentally and all the time redown to the benefit of humanity. The candidate that I shall have the honor to name in your presence this morning is very well known to a great many members of the Theosophical Society in America and equally well known to members of this Society in Europe. Referring to one of the immortal works of genius, the poem of Browning, *Paracelsus*, one sentence recurs to me, the words put into the mouth of Paracelsus himself, by Browning. Paracelsus, addressing Festus, a friend of his youth, says: "I am young, my Festus, I have a life to give." This fits exactly the candidate that I shall presently name. Others have been suggested as candidates or as possible candidates for this office—some of them old in the service and some of them younger in the service and efficient. Many of them would undoubtedly make exceedingly good officers in this position. But here is one against whom the only objection anyone could make is that he is young, and what does youth mean to an intelligent Theosophist? It means an Ego in a child's body. It means in this instance a ripened judgment in the body of a young man. [Applause.] I wish to speak from personal experience and observation with regard to this matter a little further. I have travelled across the continent with this candidate; I have lived in the same house and dined at the same table with him for weeks, and I have had the pleasure of entertaining him in my own home. He is level-headed [applause]; he has good common-sense; he is well-versed in philosophy and the science of the Secret Doctrine. He is always a gentleman [applause]; and he is full of devotion and is ready to offer himself for the ser-

vice of the Society; and I believe he will be quite as acceptable to the Theosophists of Europe as to those of America. [Applause.] I shall speak for five or ten minutes this evening on "International Unity," and it is one of the prime objects of the Theosophical Movement and the Theosophical Society to ever endeavor to establish a Universal Brotherhood of Man and to unite the different branches and centres of the Theosophical Society under one banner if possible, and I know of no one else in the Society who is so well fitted in every way to do this and so help us to extend the principles of our order as Ernest T. Hargrove.

A volume of cheers broke forth when at the end of his speech Dr. Buck mentioned the name of Mr. Hargrove. The whole audience stood on their feet, applauding and waving handkerchiefs, and quiet was not obtained until Mr. Hargrove had mounted the platform and bowed his acknowledgments. Dr. Buck continued:

I have one more word to say. It seems surperfluous after this demonstration, but I have been saying for some weeks—and I believe in this country I have had the honor first to suggest Mr. Hargrove for this office—that if I had the power (which I have not, fortunately) to appoint a President for the Theosophical Society in America, and take the entire Karma of my act, I would without a moment's hesitation appoint Mr. Hargrove.

Mr. Wright, seconding the nomination, said:

I have asked the privilege of seconding this nomination. I have only six words to say and they are these, that in my opinion, and I think it is the sense of the whole meeting, Mr. Ernest T. Hargrove is not only the man, but the *only* man. [Great applause.]

Mr. Hargrove's election was unanimous, and when the applause that greeted him as he rose to return thanks had ended, he said:

I thank you for what you have done, but not for myself, because I would be foolish indeed if I took your loyalty and kindness to myself personally. I am well aware that your expression is given to the President of the Theosophical Society in America. And I may say personally that it might have given me perhaps more pleasure to have been among you shouting for, let us say, Dr. Buck, than to have had to stand upon this platform and look on and listen to the shouting. Now of course I need hardly say that having been elected in this way to this office I will do my best to carry out the duties of the office. That goes without saying. And so long as I hold this position, so long I believe you may depend upon me to loyally carry out your wishes and to carry out as best I may the directions that we all of us know of, and the wishes with which we are all of us familiar, so often expressed by our late great leader, Mr. Judge. I wish to say one word, however, in regard to this Presidency. There has been, I believe, some talk of rivalry, some talk of opposition, but it should be made clear, I think, to the outside world at least, that there has not been a great rush of competitors from all parts of the world to hold this office. Those of us who are familiar with the workings of things know this, that if Dr. Buck had held up his little finger he would have been unanimously elected, [Applause], and that the only reason why he was not elected is that he himself declined the office, putting forward as his grounds that he belived that he could do better work for the movement to which he has devoted his life by

carrying on that work on private lines rather than before the public. He himself declined it for no other reason whatsoever, so that instead of electing himself as President to-day you do not elect him. That should be quite as clear to the public as to ourselves. And this I think points a lesson directly. It shows the unselfishness that is necessary if one would be anything of a Theosophist. I myself take it as a great honor to be President of such a Society as this, a world-wide Society, because although this is the Theosophical Society in America you may truly say that there is no part of the world where its influence has not reached. And that honor was deliberately laid aside by an old member, a trusted member, a beloved member for simply such a reason as the one I have already stated, that he thought he could do better work elsewhere.

Now as to the future. The last Convention you held was a Convention of reconstruction, a Convention where certain work had to be done which would tend to solidify the movement, and I who spent part, at least, of last year with Mr. Judge know that he was devoting all his energies to making strong the foundations. That he did. Look at this assembly to-day. Is that not sufficient evidence? He made strong the foundations. So strong has he made them that as he said before he left us: "Nothing on earth could shake us now, the thing had gone too far." But it is not sufficient to make strong foundations. We have from this day to start forward with a new impulse and increased energy so that we may not only touch and reach the whole of America, but that from this land of freedom may go out a message to the whole world filling them with hope, reminding them of the old ideals, and making it plain to them that it is possible to live as men and not to remain somewhat lower than the animals. [Applause.] Now this work lies before us all, and I believe that this meeting of ours will do much to make it perfect: it will at least start it. And in that way we can do more than in any other way to build up a great memorial to our leaders, to our past leaders, those leaders who never desert us, and that is what they would wish, surely. Those who have sacrificed themselves for the Society already would surely wish that we would show our gratitude by doing this and in that way build up a memorial which will go down into the future unstained and perfect. [Applause.]

Next in order was the election of a Vice-President, and on motion of Dr. J. A. Anderson, seconded by A. H. Spencer, Mr. E. Aug. Neresheimer was elected to that office. On motion of Miss A. M. Stabler, seconded by James M. Pryse, Mr. Neresheimer was re-elected Treasurer.

Messrs. A. H. Spencer, H. T. Patterson, Claude F. Wright, Dr. A. P. Buchman, Dr. Jerome A. Anderson, and Dr. J. D. Buck were elected Executive Committee to serve for the following year.

Mr. Page then read the following telegram from Dublin.

April 26th, 1896.

Hargrove, 144 Madison Avenue, New York.

"Hurrah for the Convention, from Ireland." [signed] Russell.

Mr. A. H. Spencer read the proclamation which was sent out from the T.S.A. at its First Convention, in Boston, 1895, in order that this Convention should endorse the action then taken.

This was unanimously adopted.

At this point the hour for adjournment was reached and the Chair declared the proceedings over until 8:00 p.m.

EVENING SESSION.

Long before the evening session was called to order the large auditorium was packed to its utmost capacity, fully 2000 people being present. The stage was decorated with a profusion of tall, drooping ferns and palms. In the centre was placed a bust of Mr. Judge, covered by a veil, which was to be removed later in the evening.

This session was principally for the public and was occupied mainly with ten-minute speeches by different representatives of Theosophy and the unveiling of the bust of William Q. Judge. Dr. J. D. Buck called the meeting to order at 8:15. The exercises were opened by instrumental music, and according to the program, which had been prepared and copies distributed throughout the Hall, Dr. Buck delivered the first address, on the subject of "International Unity," Mr. George M. Coffin of Washington, D. C., followed on "Evolution;" Mrs. Alice L. Cleather of London, England, gave a brief exposition of "Karma;" Dr. Jerome A. Anderson of San Francisco, Calif., spoke on "The Needs of Humanity;" Mr. Frederic J. Dick of Dublin, Ireland, explained the meaning and extent of "Reïncarnation;" Burcham Harding briefly outlined the "Mission of the Theosophical Society;" and James M. Pryse took for his subject "Theosophy and the Children."

A selection was given by the string quartette and the ceremony of unveiling the bust of William Q. Judge was then performed. The audience rose and remained standing in silence while the veil was removed by Miss Genevieve M. G. Kluge, a child four and a half years old, the youngest member in the Society.

Immediately following the unveiling Claude Falls Wright stepped forward and said that the real Founders of the Theosophical Society were preparing to found a School for the Revival of the Lost Mysteries of Antiquity in which those who had served their time in the lesser Mysteries—the discipline of the soul and the service of humanity—might enter the greater Mysteries; and that to carry out this purpose funds would be solicited, a suitable site procured and buildings erected when the aims and possibilities of such an undertaking should become apparent to those who have the power and disposition to carry it into effect, and that

this object would be achieved by the Theosophical Society. Mrs. P. B. Tingley of New York followed Mr. Wright and made a few remarks about the founding of the School.

The resolutions adopted at the afternoon session on Mr. Judge were then read by Judge E. O'Rourke, of Fort Wayne, Ind., and were received with applause. Mr. Neresheimer followed by reading an address given by Mr. Judge at the World's Fair Parliament of Religions on "Brotherhood a Fact in Nature;" Mrs. Julia Campbell Keightley of Philadelphia spoke on "Devotion;" and Dr. Keightley of London, England, gave a few reminiscences of William Q. Judge and paid a tribute to his memory.

A telegram was then read from Mr. B. O. Flower, editor of the *Arena*, who was to have given an address on "Brotherhood as a Basis for a Permanent Civilization," saying that owing to illness in his family it was impossible for him to be present.

Mr. Wright gave an address on "Lessons to be Learned from this Convention," and Mr. Hargrove spoke on "The Future of America," and said that he knew of his own knowledge that the School for the Revival of the Lost Mysteries of Antiquity would assuredly be established in America.

The session was brought to a close by instrumental music.

The announcement referring to the establishment of a "School for the Revival of the Lost Mysteries of Antiquity" was received with the liveliest gratification by the members, and at the close of the proceedings, in the few moments before leaving the Hall, several of those present volunteered subscriptions amounting in all to the sum of $4,250 towards the fund for building such a School.

FOURTH SESSION, MONDAY MORNING, APRIL 27TH.

The fourth session was held in the Assembly-Room adjoining the Concert-Hall, and the proceedings opened with Dr. Buck in the chair. The Report of the Committee on By-Laws was taken up, it being read by Mr. Wright. The following alterations and amendments were proposed and adopted: (1) By-Law 13 was made to read, "The President shall be the custodian of all the archives and records of the Society," as the provision that the President might "delegate any one or more of his powers to a person or persons chosen by himself," made on account of the illness of Mr. Judge, was not now necessary. (2) Between By-Laws 19 and 20 was added the clause, "The term of office of the President shall be three years." (3) To By-Law 22 where it states that the FORUM, the *Oriental Department Papers* and the *Branch Department Papers* are to be recognized as part of the ac-

tivities of the Society was added "and Lotus Circle." (4) Between By-Laws 30 and 31 was inserted, "Branches shall not be chargeable with the annual dues to Headquarters on the first of January for any new member joining the Society within three months immediately preceding the 1st of January." (5) Between By-Laws 46 and 47 the following was inserted as a new By-Law: "No member of the Theosophical Society in America shall promulgate or maintain any doctrine as being advanced or advocated by the Society."

Miss Katherine Hillard then read a paper on "The Lessons of a Noble Life."

It was announced that a meeting in regard to furthering Lotus Circle work would be held in Aryan Hall, 144 Madison Ave., immediately after the adjournment of this session, and that all interested should attend.

The Committee on Resolutions then reported, Dr. Simpson reading the resolutions.

A resolution to the effect that the T.S.A. should pay to the Central States Committee for Theosophical Work $100.00 was referred to the Executive Committee, it being a matter for them to decide and no resolution being necessary.

This resolution was then read:

Resolved, That this Convention recognizes the devoted services rendered to the Theosophical Society and the Theosophical Movement by Dr. J. D. Buck.

Resolved, That it desires to place on record its appreciation of the services of Dr. Buck, not only in official, but also, and particularly, in a private capacity, in that he has, with his family, made his house a home to all his brothers not only in America but to those coming from abroad.

This resolution was received with great applause. Mr. Hargrove seconded the resolution and said:

Mr. Chairman: I beg leave to second that resolution, and I claim a certain right to do it, inasmuch as I had already proceeded to draft another resolution to the same effect. Now, as Dr. Simpson has taken the wind out of my sails, I think it only fair that I should have the right to second this resolution, because it is to a large extent a matter of feeling. We are all of us familiar with the home life of Dr. Buck. Many Theosophists from every part of the world, travelling through the States, have been entertained by him. You all know that such is the case. Certainly I myself know well that his home in Cincinnati is in its own way a Theosophical Headquarters, a Theosophical family headquarters, and therefore without further words, because we all of us think alike on this point, I beg to most cordially and heartily second the resolution which has been moved by Dr. Simpson. [Applause.]

Dr. Buck said that the happiness of the family depended on the wife, that the wife made the home, and that the honors should be given to Mrs. Buck.

On motion of Mr. Wright, duly seconded, it was ordered that the resolution be made to read, "appreciation of the services of Dr. and Mrs. Buck."

The report of the Committee on Resolutions was then accepted and the Committee discharged.

Mr. Wright proposed that the resolution adopted by the American Societies in 1893, declaring the disapproval of the Societies of giving tuition in occultism and the occult arts for money consideration be endorsed by this Convention. The resolution was adopted.

Mr. Hargrove then said:

I think that before we adjourn it is only fit and proper that we should say one word and move a certain resolution in regard to one of our oldest workers. One of the workers who, if I may use the phrase, was one of the pillars of strong support on which the bridge was built that has stretched from the early days of the Society to the present time, and that is our Secretary at this Convention, Mr. Elliott B. Page.

The audience cheered Mr. Page. Dr. Buck seconded the resolution and said:

Now time is short, and therefore as you all know Mr. Page's services, or should know them, I will not say much about him. It is a fact that in those early days when the Society was meeting with opposition on all sides, and when our way was not as easy as it is to-day, he stuck loyally and strongly by Mr. Judge, and, holding office or out of office, has always been the same loyal, staunch worker; and I know that not very long before Mr. Judge died he made a special point of entreating Mr. Page to go to Chicago, where the Convention was then to be held, in order that he might act as Secretary, and Mr. Judge said to me that our Brother Page was really the only man who had ever held that office successfully. Therefore I formally move, without any whereases, because it is not necessary, that the hearty thanks of this Convention be given to Mr. Page for his assistance at this Convention and for the aid so freely rendered by him in the past to the Theosophical Society. Nobody knows so well as I do the history of this movement in America, and I do not believe, speaking modestly, that anyone knows the truth that is embodied in this resolution any better than myself. I would testify, as all of the old members know, that in those early days one of the strongest workers, one of the most persevering workers in the movement, and when it was entirely unknown, was our Brother Page. I therefore take very great pleasure in putting on record this recognition of his services. He was not only a servant then, but is a servant still.

The resolution was enthusiastically carried.

Mr. Hargrove then said:

Under the Constitution and By-Laws of the Society I am entitled to appoint a Secretary as President, and, having made a selection, I would like to submit it to you for your approval. You know that hitherto Brother Claude Falls Wright has been acting in that capacity, but he has been called to more important work, and he tells me and told me some time ago that he would not be able to act as Secretary any longer, at least for the present. Now a word

or two here. You all of you know more or less of what he has done during the past year, but I have to inform you of something you may not know, that the succcess of this Convention has been very largely due to his work and his labor.

At this the audience rose in their seats and cheered Mr. Wright. Mr. Hargrove continued:

Now evidently further remarks on that point are superfluous, so I will stop right here; but I have to add this: Some one whom you well know, Brother Joseph H. Fussell [audience rose again and cheered Mr. Fussell] has very kindly offered to take his place as Secretary. [Applause.] As it seems to meet with your approval [laughter], I need say no more.

Mr. Fussell:

I would like to say that I consider it a very great privilege to act under Ernest T. Hargrove as my Chief and President of the Theosophical Society.

Mr. George M. Coffin, of Washington, D.C., spoke of the necessity of work being done in Baltimore, Md., and suggested that lecturers be sent there. Dr. Buck read extracts from a paper he had written on "The Latest Science and the Oldest Philosophy." Mr. W. E. Ostrander, of Denver, Colo., suggested that some of the Pacific Coast lecturers stop on their way home at Denver and attend the Truth Congress to be held there May 4th, 5th and 6th, that the Society might be represented at this Congress.

Dr. Buck then spoke about the school of occult learning, which was mentioned the evening before, with special reference to Masonry, and then called upon Mr. Wright to give a further explanation of the matter, after which tellers were named to take up subscriptions in the hall. The Convention then adjourned *sine die*.

The amount already subscribed to the School has reached to nearly $11,000.00, besides which there have been offers of services by a well-known architect and also for all the engineering work and all the printing that may be needed in connection with the School.

A fuller account of the School will be given in the official Report of Proceedings of the Convention.

THEOSOPHICAL NEWS AND WORK.

AN URGENT APPEAL.

The work of the Theosophical movement is universal, not limited. The whole world must be brought into line. Europe particularly must be helped; other countries also need assistance. In Europe there are many loyal workers and faithful friends, who, with an unswerving fidelity, have fought against great odds and kept together—a loyal body that has had in some ways less to encourage it, and more to daunt it, than any of us. There are also others who, through ignorance, have been led astray. All these must be reached. The Rajah and H.P.B. were always anxious to keep the centres in Europe whole and unbroken.

It should be borne in mind that Theosophists in America have been the recipients of help and guidance to a superlative degree. In these times of activity which mark the dawn of a new era, the stronger should assist the weaker, and give to them out of their abundance. The members in America now have the opportunity to show their loyalty to the Cause, and to the Masters, by carrying out the wishes of the Rajah and H.P.B. To do this, many of our best workers, whose ability and energy are unquestioned, whose potencies for good are almost unlimited are to be sent out from the Headquarters in New York. This will put a tremendous strain upon those who are left behind, not only as to detail work, but also in the way of throwing out the force and energy that has to go out from this great centre. This they are willing and glad to bear. Those who are sent will carry on a most vigorous crusade on the other side of the ocean, reäwaken the flagging energies of those who have become indifferent, restart the fires which have smouldered but not died out, form new centres, and kindle new lights throughout the countries they visit. Those of us who cannot take a direct part in the crusade have most vital work to do in providing the necessary funds to carry it on. A most urgent appeal is therefore sent out for help to defray the expenses of this trip to Europe and other parts of the world. The crusade will last till March, 1897. A very large amount of money will therefore be needed. Subscriptions will be received up to the termination of the crusade; but immediate contributions are requested.

Remittances should be made to E. A. Neresheimer, Treasurer, 20 Maiden Lane, New York, N.Y.

H. T. Patterson,
E. A. Neresheimer, } Committee.
C. A. Griscom, Jr.

Claude Falls Wright, who is so well known and so deservedly beloved by members of the Society in all parts of America, where he has labored unceasingly for several years past, was married on May 3d to Miss M. K. L. Leonard, of Chicago and Boston. Mrs. Wright is not so well known to the majority of members as is our Brother C. F. Wright, but has a fine record of Theosophical work in Chicago, and for the last year or two in Boston and neighborhood, where she has devoted the whole of her time to the cause. The kindest wishes will follow them both wherever their work in the future may take them, for this marriage was for the work first and foremost. The ceremony took place in the Hall of the Aryan Theosophical Society, 144

Madison Avenue, New York, at 2:30 p.m. on Sunday the 3d, and was of the simplest possible order. Its sacredness and solemnity were not intruded upon by the public, and only members of the "E.S.T." were admitted. The principal facts were however given afterwards to the news reporters, and have become matters of general knowledge; but members should not be misled by the sensational accounts which several of the papers published. In more than one important respect the statements published regarding the ceremony were altogether false. The whole matter has a bearing on future work which will shortly become apparent. Even at this date it has relieved the Society of a strain under which it has fretted for years—belief by the public that Theosophy objects to marriage and to married people—and so rendered new work possible in many directions.

GERMAN PROPAGANDA.

In order to facilitate the propaganda of Theosophy, I would ask those members of the Society who can do so to furnish me as soon as possible the names and addresses of such persons, living in Germany, as are interested or who are likely to take an interest in Theosophy.

T. Richard Prater, F.T.S.,
144 Madison Avenue, New York.

I shall be glad if all members who can possibly do so will assist Brother Prater in the work he has for so long carried on. He has for several years been corresponding with those in Germany who are interested in Theosophy and who are not familiar with English, sending them literature and helping them in other ways, and by supplying him with names and addresses in that country members may do much to prepare the soil for the work that will have to be done there in the future. E. T. Hargrove.

A WORD OF WARNING.

Direct information has been received that from three different sources, each of which is known, efforts will be made to undermine the Society by attacks upon some of its prominent members. All should be prepared to stand firm and to repel by personal influence and by their loyalty to our common object of Brotherhood the disintegrating forces brought to bear against our beloved Society. E.T.H.

El Centro Teosófico de Venezuela has lately added four new members to its roll, all of whom occupy high positions, scientific and social, in Caracas. The total number of members in the branch is now eighteen, and they are doing good work.

The following new branches of the T.S.A. have been organized since the last issue of the Forum: Louisville, Ky., 9 members; Theosophische Gesellschaft "Germania," New York, 10 members; Jacksonville, Fla., 7 members; Savannah, Ga., 6 members; Atlanta, Ga., 10 members; Hartford, Conn., 8 members; White Lotus, New York, 7 members; William Q. Judge, California, Pa., 5 members; Grand Rapids, Mich., 5 members; El Sendero, New York, 8 members; Atma, New Haven, Conn., (reörganized) 6 members.